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THE BURMA NEWS



NOVEMBER, 1938

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Resolutions of the Burma Baptist Missionary Convention, 1938

1. That, in order to draw the attention of our constituency to the menacing incidence of leprosy in Burma, we request the Moulmein Leper Home to make an annual report to the Convention.

2. Inasmuch as we believe that the problem which now confronts our people and country can only be solved through absolute honesty, unselfishness and love.

BE IT RESOLVED: That every Baptist Christian do surrender himself or herself anew to the Lord Jesus Christ and keep His Will that there may be sincere fellowship with each other in the service of the country.

3. WHEREAS the publication of a new Constitution by the Government of Roumania a few months ago promised complete religious freedom;

AND WHEREAS the news was received by us with relief and joy and the hope that our Baptist brethren in Roumania would now enjoy the religious freedom that is fully accorded to them in all civilized countries in the world outside of Russia;

AND WHEREAS we have now learned with consternation of the order of the Roumanian Government (Decizie No. 26208 of the 14th of June, 1938), which places so many requirements and conditions in the way of the Baptists as completely to nullify the promise of religious freedom held out to them in the new constitution:—

BE IT HEREBY RESOLVED: That we the Baptists of Burma representing seventeen races having fellowship in over 1500 Baptist Churches

with more than a quarter of a million members and adherents and assembled in the 73rd annual meeting of our Convention, having heard with sorrow and surprised indignation of the continued sufferings of our fellow-Baptists in Roumania, unhesitatingly unite with Baptists everywhere to protest most strongly against this new form of repression, and we request the Executive Committee of the Baptist World Alliance to present this protest to the Government of Roumania in the name of the Baptists of Burma.

4. With the understanding that Rural Reconstruction shall include a simultaneous service along the lines of Economic Improvement, Health and Recreation of body and spirit
Resolved:

(1) That we recommend to our village Churches that Rural Reconstruction be included as part of their regular programme of activities and that village pastors be encouraged to study the subject and lead our people in this practical Christian service.

(2) That we recommend to our Associations that they appoint Rural Reconstruction Committees consisting of people keenly interested in this work, to formulate a programme and give assistance in carrying it out in the villages.

Arthur Shwe Taw,
Corresponding Secretary
Burma Baptist Convention
11th October, 1938.

THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 11

Editorial of the "Baptist Missionary Review" September, 1938

The Constitution of a Church or an Association is an instrument which should be useful in facilitating the efficient accomplishment of work. Its provisions should constitute, as it were, a well-defined channel through which the energies of the members may flow smoothly and swiftly to useful ends. The Nellore Field Association of Baptist Churches has recently adopted a new constitution which contains, in addition to the usual technical frame work, a few unusual features designed to be inspirational and corrective. The language of the constitution is Telugu from which the following is translated. "It is the purpose of this Association to extend the Kingdom of Christ throughout this field by the propagation of the Gospel. This work involves two *equal* parts, namely (a) The leading of people into discipleship to Christ and the giving of baptism; (b) The nurture of such disciples so that they shall grow in Christian truth, worship, and obedience to Christ's *commands*." In thus expressing its purpose this Association acknowledges *equal* responsibility for *conversion* and *nurture* of the people to whom the Gospel is carried. That is to say the Gospel has only been introduced to people when they have been brought to conversion and baptized. To stop at that point and leave them to shift for themselves is not the propagation of the Gospel. To do half an appointed task is not obedience. It is disobedience. When one is commanded to build a house and contents himself with foundation and walls, neglecting the roof, he is disobedient. It might be claimed that he is more disobedient for starting and not finishing than if he had not started at all. The useless, unsightly and crumbling walls are more of a dishonor to the Master than was the original unbroken ground. One could argue thus of many a baptized, organized and unnurtured group. It is worthy of note that Baptist Association has put itself on record in declaring its duty to the world in two *equal* parts, conversion and nurture. The Gospel has not been propagated where converted people are not faithfully and patiently led into an ever enlarging understanding of Christian truth, into a deepening experience of Christian worship, and into realization of all that empowers them to live a life of obedience to Christ's commands.

The Acknowledgment of Equal Responsibility for the nurture of converts would involve some radical modifications of accepted missionary methods. Perhaps one of the more obvious principles which would come to light might

be stated thus; The missionary (*foreign or national*) shall not cease his personal ministration to a group in whose conversion he has been instrumental until they have been brought to such a level of Christian understanding, experience, and spiritual maturity as shall leave no reasonable doubt that they can henceforth be held justly responsible for their own further religious development. A test of their having reached such a level of maturity shall be seen in their display of zeal, intelligent strategy and successful effort to carry further this full-rounded Gospel which they have received. No foreign mission agency in western lands has ever, so far as we know, acknowledged such principles and few if any foreign missionaries in India have followed such standards. Yet the example of Paul as the great pioneer missionary was of this kind of work. When he entered a city he stayed there and himself served as pastor of the flock as long as he was permitted to do so, giving intensive instruction and constant, intimate personal example and inspiration. When he went to repeat this process in another place the group he left behind was a true Christian Church, dynamically alive, intelligent, creative and responsible, not only for itself but for all within its reach. If such a rule had been imposed on our first missionaries it might have seemed very slow; some would have thought it criminally slow. To settle down and live with one village for six months, or for six years if necessary, until that village contained a truly on-going Christian community; to concentrate on one village and refuse the temptation to discursiveness supplied by the thousand surrounding villages! Our first missionaries would have thought such a policy sinful indeed. But it was Paul's method and it resulted in the evangelization of Europe. If we had followed it consistently for the past two or three hundred years there is no doubt whatever that India would to-day be far, nearer complete evangelization than it is. Christ's way to India's heart, to use Dr. Pickett's phrase and idea would have been put into effect in a perfectly normal manner in the establishment of innumerable consistent, cohesive and vitalized village and communal groups. The level of Christian life and experience would to-day have been immeasurably higher than it is. There would exist nowhere the dismal spectacle of the fading fires and burned out ashes of neglected Christian congregations. There would be, in these days of foreign withdrawal, a gathering momentum, an accumulated strength, ready to sweep India into the Kingdom of God.

To Accept Responsibility for Nurture of converts is to admit the necessity of enlarging Christian life in ourselves. The method of world evangelism suggested above is immensely exacting. The word "immensely difficult" almost fell upon the line but was caught back. No, not difficult for those who have a mind to do it. By that is meant, those who see the vision and themselves live the life. But it would be exacting and very different from the usual frame of missionary work. For many it would be impossible but for those who have the "vocation" it would be a work of such joyousness as would make its hardships unimportant. One would live in a village till its people became his personal friends (*or enemies*). He would enter into all that is of the substance of life for them, sometimes labouring by their side for his own bread, as did Paul. Above all he would need to have a growing, deepening, overflowing religious experience to impart. He would have to be a well of life from which all could drink. So he would himself live deeply in the fellowship of that village. It would be his family. Ties of affection would be built up to last throughout life. A hit-and-run, one-night-in-a-village evangelism (*sic*) can be done by any shallow minded, low-living hireling

But to *live with people* till they also *live* — Ah me!, that requires life; it requires integrity, it requires an abandonment of life which poured out upon the dust springs swiftly up again in endless flower and fruit. It is not implied here that all who have done the swift village type of preaching are shallow and low-minded people. Many of them have been far from that. But that type of work does not compel a deep personal life. Shallow people can and have done it with quite a flare of the kind of success which rewards that sort of work. Shallow people on the other hand would be automatically eliminated from a Pauline type of work. They could not climb up to the exhilarating experience of life on the high plateaus. In the kind of evangelism here conceived great ability as an administrator does not make up for failure to experience and impart life. All of this comes from ruminating on the assertion that the duty to lead people into Christian truth, worship and life is absolutely equal in imperativeness with the duty to lead them to conversion and baptism. It comes too close home for comfort. But if it be a true interpretation of Christian duty then the correction of our methods cannot be made too soon. The problem is complicated by duty to the appalling number of churches which were thick sown in all our mission fields with no conception of dual and equal responsibility for conversion and nurture. Swift village-to-village evangelism compels thinly spread and ineffectual nurture, or the churches perish.



Subadar Mahka La's Story

As I was packing up and getting ready to leave for the Conference in Rangoon Subadar Mahka La of Kutai came and asked if he could accompany me as he had never seen Rangoon. I was very glad to have the congenial Subadar along with me and I planned somehow to steal five minutes from the crowded Conference Program and introduce him to fellow missionaries, and in a few words tell his story of conversion. But because of the breach on the railway we came in a day late, arrived at midnight. The Subadar went out to stay with some friends in the Burma Rifles at Mingaladon. Then for two days he tried to locate me, but could not. I on the other hand was too busy to make the trip out to Mingaladon. And furthermore I dared not even mention the matter to Dr. Jury, who was even thinking of adding an extra day to the Conference in order to finish the work. And so the Subadar could not make his bow before you all, but here is the story I wanted to tell. The Subadar had been a Christian a good many years, but in spite of that was a real slave under

the habit of drink and opium. More than once did he try to break the habit but could not. Associating with one of our young Kachin Chiefs up here, who became a Christian ten years ago and who has experienced the power of God, the old Subadar felt more disgusted with himself than ever before and asked the Christian Kachin Chief for advice and help. He told the Subadar that the only thing he knew was real honest and persistent prayer to God for help. And so the Subadar began to pray as never before. Then one night he had a vision, a wonderful light filled the room and his heart. In the light he saw some supernatural beings. One of these came up close to him. In their presence and in the pure bright light the Subadar felt so filthy, so mean, so unclean. He looked upon his hands and his body and saw that he was black with a dirty substance looking like opium. Then one of the visitors came close to him and when he saw his filth and misery he told the Subadar to wash himself and be cleansed. The Subadar answered, "Sir, I am not able to wash myself,

I have tried but this filth sticks to me, no matter how much I try to rid myself of it. Sir, you please wash me. If you will wash me then I will be clean." Then this supernatural being called his comrades and they set to scrubbing and washing the Subadar. As they washed him he saw how a thick filthy black tarlike substance was being washed away from his body. Especially from the tips of his fingers came a continuous stream of filth and slime. And the more they scrubbed and washed the better he felt. After a while the mystical visitors gradually faded away in the light and also the light disappeared and the Subadar awakened from his vision or dream. A wonderful sensation filled his soul. He felt clean, he felt free, and he felt happy. As he got up and walked about in his house he spied his old opium pipe and a package of opium. The sight and the smell of it was nauseating to him. He set to destroying it. He also poured out the liquor. Indeed he had been washed clean. It is now five years ago since this happened. He is now a deacon in our church. All people who knew him marvelled at the change. He is a living testimony of God's saving power in a most unusual manner.

When I was in Kutkai a few years ago building the new mission bungalow here, the Subadar came one evening and placed something in my hand saying, "This is my gift for the New Kutkai Chapel." It was dark, I could not count the money but as I came into the grass hut we had erected while we were building the new bungalow I counted the money and found Rs. 150. Since then he has given me Rs. 350 more for the new Chapel. Besides this he has given Rs. 300 to the new Kachin Mission enterprise in Sumprabum.

It was this I wanted to tell you at the Conference. Thank you.

Gustaf A. Sword,
Kutkai.

Chinese War Relief

Mrs. Kough, a Chinese lady in Rangoon, has recently received a letter from Madam Chiang Kai-shek appealing for money to care for and educate 20,000 refugee children with permission to use it for immediate relief should that be more urgent. Rs. 35/- will now purchase sixty Chinese dollars which will house, clothe and educate one child for one year. Clothing is now difficult to send since Canton has been taken.

Mrs. Kough is head of the Chinese Women's National Calamity Relief Society in Burma. Donations may be sent either direct to Mrs. Kough or to the Mission Treasurer who will be glad to forward it to her.



Notice

A recent review of Muriel Lester's autobiography (*Christian Century*, April 6, 1938), concludes with this—"All in all, her story is as vivid a tale as any told by a war correspondent. The chief difference is that she relates the exciting engagements on the frontiers of peace where the war correspondents have not yet ventured." With nothing in the news but war and schemes for more war perhaps some of us would like to know what is happening on these frontiers of peace. The following publications cover the work of those who believe in peace and are trying desperately to back up their faith.

World Events, Wilton, Conn. U. S. A.
Twice a month, 60 cents a year.

The War Resister, 11 Abbey Road, Enfield, Middlesex, England. Quarterly, Annas 14 per year.

Reconciliation, 17 Red Loin Square, London. W.C.1, Monthly, Rs. 2-10-0 per year.

Peace News, 59, Waterfall Road, London. Official weekly of the late Canon Dick Sheppard's Peace Pledge Union. Rs. 7-14-0 per year.

I will be glad to get sample copies or forward subscriptions. Just a postcard, with "Mission Treasurer please pay" will do.

Martin England,

Bhamo.

Missionary Conference, 1938

First Day (Monday)

A Baptist Christian Workers Conference was arranged for Monday, October 10th, in Brayton Memorial Hall, open to members of the various racial conferences. A good many were present at the morning session which began with the

Keynote Address by Dr. Jury.

A high note was struck in this talk and it went deep. It is a treat too to listen to the exposition of spiritual truth thought out by a logical mind and brought down to where we live. Phil. 1: 21 "To me to live is Christ." Paul's purpose was to live a life that would glorify Christ. The measure of any life is the purpose for which it is lived. The motive of the Christian is not self but Christ.

When we as Christians fail, to those without, it is as though Christ had failed in us.

All true Christian experience rests on God's forgiveness and that is not an easy "letting us off" of an indulgent parent, but is possible because a costly atonement had been made on Calvary's Cross.

Business and Discussions.

The constitution of the B.B.M.S. was first considered and much time consumed on it. A good many took part but the subject was not one of vital interest to all concerned. The federation of the seminaries too came up.

Two papers were read in one of the discussion groups on the activities of young people in the church. Ma Hannah's pointed out the ever-growing opportunities of using young people in D.V.B.S. and if this is made a regular project of the local church, the young people engaged in it are definitely linked up with the church.

Thra San Baw was not present but sent his paper which listed a great many activities that could be undertaken by young people. If all these

can be related to the Church, sponsored and inaugurated by and considered part of its program the young people can surely be "conserved" in their own church.

Mr. Case and Dr. Andrus led the discussions on Village and Agricultural improvement.

At the close of the morning session the first of a series of devotional talks on the general theme of "Fellowship" was given by Thra Chit Maung. His topic was "Fellowship with Christ."

There are two worthy aims that must go side by side in a well balanced combination to make for an all-around Christian experience. One is "Illumination of the mind," the other "adjustment of the heart." Where one is sought after and attained and the other ignored life and experience is one-sided and lacking in balance.

We often succeed in being good sons and daughters of our Father but somehow in the process fail to be good brothers and sisters.

Evening Session.

The topic for this period was "Our task is Evangelism" and two papers of such heart-searching, soul-stirring import were read that discussion was out of the question. If only we could and would dare follow the dictates of our hearts after those challenging messages were given and received, things would begin to happen—the blessings of Pentecost would come to us even here and now.

A season of prayer was the only possible and fitting close to the session.

The Next Three Days.

From Tuesday morning the sessions were held at Judson College Assembly Hall. There were nearly eighty missionaries present. We missed the representation from Kengtung and beyond. Greetings were sent to all absent members.

The missionary conference went its appointed way, with the usual order of business; standing committees' reports, tinkering with rules, getting expert opinions on meanings of words in common use, recommitting most of the items sent in on approval back to the Reference Committee for further consideration. All our missionary conferences are alike in this and will no doubt continue till the end of the age.

Papers and Discussions.

Two evenings were given to good papers on various topics of interest—"Medical Work" in several aspects by Doctors Gifford, G. Seagrave and Miss Maxville; "The Home Churches and Missions," and "Trends in Mission Policy."

Miss Bonney's paper on "The Home Church, Its Present Attitude Toward Missions" was illuminating. That interest in Missions has taken a drop and almost dropped clear out in some churches is apparent but the why and wherefore is a debatable question and admits of no sweeping statements.

Trends in Mission Policy are affected by International Mission Conferences such as the Jerusalem Conference, also the Laymens Enquiry and the attempt to apply big business methods to the missionary enterprise. That it is essentially a spiritual venture with spiritual results depending, not upon might nor power of men and wealth, but on the Holy Spirit—is in danger of being left out of our reckoning.

Discussions on "Frontier Problems" conducted by Dr. Strait, "Touring" by Mr. Sword, "Sunday School Problems," "Vocational Training and Direction," "Enlisting and Training of Lay Leaders" all received, if not undivided, at least close and interested attention during the three afternoon periods. On Tuesday and Wednesday afternoon this discussion period was punctuated

by a five-minute recess to repair throat, voice and any other damage by a refreshing drink of iced Libby's tomato juice, donated by Give and Take Co. to the Conference. This was unanimously voted to be a most welcome addition to the Agenda and the Secretary was instructed to write a note of thanks to the generous donors.

Devotional Periods.

These were of a high order throughout. Mr. Streeter had charge of the three opening periods and developed his general topic of the *sine qua non* of Christian Service under three heads

1. Christian Experience, *i.e.* definite conversion, assurance of forgiveness and acceptance with God.
2. Prayer—private, family and Intercessory prayer all needed.
3. An Intimate Knowledge of the Bible. Without this no spiritual victories can be won, no permanent results achieved.

The closing devotional period of the morning was taken by a different leader each day as already stated.

Tuesday's leader was Mrs. Heptonstall on "Fellowship with Fellow Workers." She gave sound practical advice under ten or more heads. Phil. 2:6. The mind of Christ in us being the first essential—then such things as sympathetic understanding, confidence in and appreciation of others will take care of themselves and make for harmonious and helpful relationships.

"Fellowship in Service" was taken by Mr. J. M. Smith and given largely in reading from the Scriptures.

The subject of "Fellowship with the Saints" was developed by Dr. L. B. Allen. (Your reporter had to unavoidably miss that session).

Mrs. Marshall read the report of the Obituary Committee. Fitting tributes were read of those of our number "who from their labours

rest." Miss Ranney, Miss Phinney, Mr. Cope, Mr. John Case and because of his close connection with the Foreign Board and deep, personal interest in Burma, Dr. Emory Hunt was included in the list. Prayer and hymns helped to make this another devotional service.

The closing session on Thursday night was held in the Chapel and was a preaching service. Rev. Geo. Appleton of Holy Cross Divinity School had been invited to bring the message and those of us who know him were not disappointed. He chose the familiar passage of "The Vine and Branches" and gave a simple, helpful exposition of the always needed, always timely topic for the Christian Worker — conditions which our Lord said were necessary for fruitful service — abiding and pruning close constant fellowship and necessity of putting away things that hinder.

So ended the 1938 Conference. We did not follow the suggestions set forth in the August number of Missions, perhaps sometime we will learn to relegate all business to the Reference Committee and have conferences for the deepening of the Spiritual life. The next one is to be in some hill station in 1940. Can we rise to greater heights by then?

Hulda K. Smith.



The Kachins

Harold's last letter to me written October 19th, reports that Wendle Horning left to go back down country, after a month or so with him. Harold has been feeling fine, I am so thankful. I sent our cook with him to make sure he gets the right kind of food. He had several unpleasant problems to settle when he got back but they have all turned out most happily. A Lahu thief who had been making much trouble by threats and fines and illegal taking of buffaloes, guns, silver

ornaments, etc., from the Christians has turned right about face making right the wrongs he has done. He asked Harold to pray for him and I believe he has had a real change of heart. He has been telling everyone around that he is now a Christian. We must pray for him.

He wrote about passing through a Kachin village on one tour, as they were killing a buffalo for sacrifice. He stopped and preached to them and they listened gladly, begging for a Kachin teacher who would teach them more so they could become Christians. We need a Kachin worker as there are many Kachins on the field. This is another item on our prayer list we wish friends would share.

Harold reports pleasure in the progress on the field wherever he has gone. The new Christians are making definite progress and the newly elected deacons are wide awake and helping preach in nearby villages.

The building work is going on as rapidly as possible. He said the cook house was finished and he was living in that, a nice little home for him, pictures on the wall and quite cozy — of course excepting a loneliness for his family.

The children and I can hardly wait to join him in our little house in the Mong Lun wilds. Tigers chase buffaloes through the compound I'm told. He knows I'll love it there and not lack for excitement. He promises rare beetles and horned frogs and weird heathen charms, but I know I'll like best just being with him and calling myself a regular missionary again like the rest of you folks after my long vacation in Taunggyi.

Pray for us. Ruth Young.



Toungoo—Burman

I have not forgotten THE NEWS, though I have not sent a letter since the August number. Even then that is better than some of the mission-

aries who are glad to read of others' work, but never write of theirs.

From the standpoint of the school we feel pleased that the attendance has passed by a good margin anything we have had for some years, reaching a total of 382. Then the fact that those who have gone out from us have done good work where they have gone. Three of our boys who left us this year for Judson High, Cushing High and Paku Karen High have won first place in their classes. One girl who went to Morton Lane last year secured first place last year and first place again this year. One boy who went to Judson High in 1936 has stood first so far each year and another stood first through his high school and has led his class in college. Of course we are proud of them and they are fine young people too.

Saya U Chit Pe came to us from Moulmein and has been doing some fine work with the church and young people. He has ideas and is putting them into operation and is also finding people who are interested. Prayer meetings are building up. The mid-week prayer meetings have had an attendance running from twenty to thirty and interest has been well sustained.

We had a request from a headman in one village to put a teacher in his village. When a hpongyi of another village heard of it he sent a upazin to the village with the information that he was going to open a school there. When the headman heard that he was coming he left the village and stayed away all day till the upazin had left and then returned.

This reception cooled the ardor of the hpongyi and he left the field to the teacher whom we sent in. He has a school of nearly forty and interest is increasing and there is good prospects that a large school will be built up. The headman is not at all hostile to Christianity and always receives our workers in a very friend-

ly spirit. Application to have the school registered and the salary taken care of by the District Council has gone in and we hope will be favourably acted on.

Some inquiries have come in from people who are becoming interested and wishing to know more about Christianity. We know you will not forget this difficult field when you are praying for the work in Burma.

Lewis B. Rogers.



Toungoo—Paku Karen

Some years ago the women of this district collected some money for a Girls' Hospital for this school. Last year they added to this and during the hot season while we were away the contract for the building was given to Saw Edward Ku of Insein. He did a fine job and on our return we found a very well finished building nearly ready for occupancy. It cost a little over Rs. 3,000. Two stories, a dispensing room downstairs and two rooms and nurse's quarters up. To help pay off extra expenses for furniture and equipment the women held a Fancy Fair in September and netted about Rs. 200. This makes a fine addition to our school equipment for the girls. It came in especially handy as we had an epidemic of measles during the rains that filled it to more than capacity. That now is happily a thing of the past.

The Pastors' class came the last of September. Instead of teaching it along with Roy Klein, I stayed in bed a part of the time. Not because I wanted to but because I had to. However he carried on with the large number and they had a fine time together with, we believe, real spiritual results. Thras Peter and Moloe helped out with the Naunglebin class for a part of the time when our class was in session. As usual Bwes and Pakus combined and several of the Anglicans came in with us. We re-

oice in every step toward further co-operation in our work here.

At the close of the Pastors' class a Church Council was called by the Paku town church to consider the advisability of ordaining Thra Peter Hla to the Gospel ministry. He passed a good confession and on Sunday, the 2nd October, was ordained. Dr. Wiatt preached the sermon, Rev. Dyer gave the charge and several others participated. He is the first of the first class of the Divinity School to be ordained. His work has been most acceptable to the church and community here.

Instead of the usual "concert" this year the school put on two short plays, the smaller children presenting "Little Red Riding-Hood" and the older pupils "The Ghosts of Lollipop Bay." Both were well done and drew a house-bursting audience and netted a good sum for the school.

This last month has been broken up by the vacation period most of which we spent in Rangoon attending meetings of various conventions and Conferences. Now comes the cool season with its touring among the churches.

We are thankful for every step in which the leaders of the churches take responsibility for their own work. Many such steps have been taken this past season. Many haveaced up with their part in the work of the Kingdom and with problems in their own lives. There is much pace still to be covered but we are not grumbling. Every step taken naturally leads to another and we thank God for grace to see a bit ahead and for strength to step out.

H. I. Marshall.



College Students at Henzada

Tuesday evening we had a most interesting group into our home for dinner and an evening of fellowship together. This past month was the time when the college students and

other students away at school come home for vacation. So we thought it would be good to get acquainted with them, create their friendship, and have a little pep and enthusiasm about (now that we are getting so old and need a revival of youth). They were not all Christians of course: in fact, as I run over the guest-book which they signed, I find there were five Christians, five Buddhists and one Brahmin. There was also a mixture in nationality: Karens, Burmans, and an Indian. And they came from different schools: Judson College, Medical College, Agricultural School, and Teachers' Training College—all taking different courses, and having different interests. It was, as you would guess, a very interesting group and full of life. There was no lag in this group. I guess youth is the same the world over.

The idea started from an experience Cecile had on the train when coming back from Rangoon last month. She met a certain Brahmin girl, Ma E She, coming home from Judson College to be with her folks a while during the vacation time. We had never seen the girl or her family before of course; no opportunity for the contact. They not only had a very fine visit on the train but later came to visit with us here at our home. Upon thinking about the matter, we knew that there would be many such students home from different schools; so, we decided to round them up and make a party of it. The round-up took us into all kinds of homes; but all most cordial and happy that we came. Many of them we had never seen or heard of before. But after that evening of eating, talking and playing games together, a friendship was started with them. We hope to keep contact with them and at other holiday times see them again. Also, we found many parents most friendly and wanting us to be sure to come back. Such is one of the greatest joys of our work:

of being in the homes of these people — Christian and unchristian. Not only is our guest-book being filled with the names of different "Maungs," "Mas," "Daws" "Naws" and "Saws" but also our own lives are richer for the experience with these new and old friends.

Apart from the young people vacationers, we also have a nice group of young people in our local C. E. Recently we have started a new project which has put new life into our society. Each Sunday afternoon after the C. E. meeting a designated group goes to visit at the hospital. In this, Dr. Htin Po, who is our Civil Surgeon now, has been of great help. Then too, other smaller groups go around the town to the homes of those who are ill or shut-ins. Interest in others always brings happiness to one.

Cecile and Cecil Hobbs.



The Loikaw Field

We have just returned from attending the semi-annual Pastors Class of the Loikaw Field, held in a village called Mala, sixteen miles beyond Loikaw itself, headquarters of the Padaung Myook, Ko Bi, who makes a point of inviting the pastors every year and feeding all from his table. He provides royally too. His village is in the heart of the Padaung country within two miles of Dawshee where the Loikaw Mission was first established as a separate organization after separating from Toungoo in 1900. In dry weather Mala is accessible by motor from Loikaw but when, as now, rain still continues, it makes a muddy swamp of lowlying roads and an ox cart is the only possible mode of conveyance.

It therefore transpired that, following a hundred mile motor journey from Taunggyi to Loikaw and a run of a further ten miles beyond, we transferred ourselves to two ox carts

awaiting us under a tree, and ploughed through mud and water for three hours when, on reaching higher ground, we could walk a bit the last hour in to the village, "we" being Mr. Weeks and myself. Dr. Grace Seagrave, supposedly on furlough in Rangoon, had gone ahead of us by several days and gave a hearty welcome to two somewhat weary travelers.

The meetings had already begun, with Th'ra Dwe Myat from Taunggyi teaching two Bible periods daily, Saya Ma Hannah another two periods on D.V.B.S. methods of work and Dr. Grace herself giving two more on First Aid and the use of simple medicines. Mr. Weeks had come prepared to add his quota in teaching the Epistles, as well as instruction on meeting village Church Problems and was greatly appreciated and used of God. We all partook of the Myook's bounty and ate main meals at his table.

I wish that every member of the Reference Committee could have seen Dr. Seagrave working between meetings and late into the evenings. No one would have the heart to vote against continuing her Medical Allowance. There is much typhoid as well as malaria in the Loikaw District and the death rate far outweighs the birth, which the people begin to be alarmed about. Dr. Grace Seagrave's Rainy Season tour in the Padaung tracts last year when she inoculated 1700 villagers in sixteen villages against typhoid, has proved of such decided benefit, that learning that she was at Mala with another stock of typhoid injections, they came flocking to her some for second injections and others for the first time. Armed with four doz. needles and an assistant to sterilize them a dozen at a time, she did as many as 130 in an evening, men, women and children, while the myook himself wrote out the record. She

was ably assisted by two nurses who are graduates from Dr. Gordon Seagrave's Hospital at Namkham, girls from the Loikaw field. Dr. Grace has placed these two graduate nurses in centres far apart, each with a Bible School girl as companion. They are doing fine work and we have every hope of getting Government assistance to carry on and enlarge this essential work in the Padaung Tracts, and even hope to add a third girl who is graduating from Namkham next year.

There were twenty-two pastors present at the meetings out of possible twenty-six. Four churches are without pastors, but there are five recent seminary graduates stationed in villages where as yet there are no converts, and five other villages have been occupied within the last two years. The spirit was fine throughout and I heard very little of a discouraged tone.

My own heart continually longs to hear of an opening amongst the La'tats, whose Burmese name is "Goung-do" (shaved heads), a tribe that has so far stubbornly resisted the Gospel. Mr. Heptonstall first obtained access to one of their largest villages when we lived in the district in 1902, but to the present time we have not been allowed to place a teacher amongst them. I am told that last year an opening wedge came when an evangelist was allowed to tell the Gospel story in their so called "Strangers Hall" at the entrance to one of their villages. Also two priests have been put out of the way for malpractices which tends to a loss of faith amongst their devotees.

Dr. Grace has to return to Rangoon now to be with her mother again, but hopes to be able to attend the Loikaw Association February 14th to 16th next year.

We called on the Assistant Political Officer as we returned through Loikaw and learned of a definite as-

surance that the Government will assume the salaries of three nurses for the Padaung tracts before the year ends.

Elizabeth M. Heptonstall.



Re: Missionary Medical Examinations

I am writing this in my comfortable arm chair, sitting in front of my two weeks untouched desk. May it be long before I have to leave it—say at least fifteen minutes.

The way this lazy missionary likes to do his touring in the jungle is behind the wheel of a second hand Buick, with plenty of the comforts of life all around. When, therefore, he does a three hundred mile inspection tour through the wilds, two hundred on pony and one hundred on foot, and all in thirteen days,—that's news. When, during the rains, we panted and struggled collecting boulders for our new nurses' home, we wondered why we had to have so much *dohka*. It is now evident that this was all the Lord's preparation of us for something much harder.

We had three branch dispensaries that I wanted to visit: Nampaka, Mong Tsi, and Kokang across the Salween. The trip was fast and furious, the fast referring to the first part, and the furious to the second part. We did double stages every day but two which we spent in local touring with the respective nurses. Two days took me through Nampaka nursing territory to Kutkai. Two days from there we reached Mong Tsi. By that time my favourite riding pony had high fever and had to be bled, etc., and left there. I had another riding pony which I used for a while. When we reached Mong Tsi I was convinced the people didn't know who I was but thought I was the Political Officer, for they were all out to meet me with four flags, a Shan-Kachin band and all the trim-

mings. But just while I was getting a real sense of my own importance, someone handed me a bunch of flowers. I have been mistaken for a political officer before, but never before have I been mistaken for a woman. The Myosa, there are two, who favoured our medical work, gave me a suite in his palace and fed me the most delicious grub. Next morning we went to the Kachin village where the nurse had been making her headquarters. There I was again received with a Kachin band—and some more flowers. I could hardly hold my head up. Myosas and Ayashis came in from all over and we had quite a confab. Then back to the Haw. I think our visit did some good. The second Myosa had opposed medical work being done. Said his people had died comfortably before and would still, even with a nurse there. By the time I left he was all smiles and the two myosas had unitedly begun the building of a nice little dispensary-home for the nurse and showed every indication of intending to help her work.

Next day we went over the divide into the Salween, it is always by long, and steep division. By the time we reached that river my pack pony had gone lame so when we left to climb up into Kokang I had to walk. Just before leaving Namkham I had had a letter from the Field Secretary telling me I hadn't had a physical examination for a year and I was to turn myself over at once either to Dr. Gifford or Dr. G. R. Seagrave. Not being in a position to avail myself of the services of those two estimable ladies, I was somewhat afraid of disciplinary action on the part of the field secretary. I was fortunate, however, as we were crossing on the ferry, to make the acquaintance of a very famous physician who was going my way and consented to give me the once over as we proceeded to Kokang. He gave me twelve hours of the most complete physical

examination I ever had in my life. By the time he was done I felt I had no privacy left. I append his report for recording in the medical archives of the mission.

Physical Report: Dr. Seagrave

General Condition: Pink, (sunburn).

Brains: No one who attempts to make a trip like this on foot can be said to have any.

Vision: Greatly obscured by the cascades of sweat flowing down his glasses.

Heart and lungs: Normal to the percussion of rain and the auscultation of the east wind.

Blood Pressure: Sufficient to pump a man up 1000 feet per hour.

Pulse: Increases 100 beats every 1000 feet. At top 500 per minute.

Abdomen: Complete disappearance of former German Goitre was noted.

Spiritual Insight: (into the kind of job he has wished on his poor nurses, and into the medical needs of all the people) becoming now rapidly developed.

Tendon Jerks: Unobtainable because of swelling.

Recommendations in case the patient is returning to America: I recommend that the patient be not allowed to take furlough at least until the end of the Recession and airplanes as gifts for touring become available.

Recommendations in case the patient is remaining in the field: I recommend that the patient be permitted a six months vacation during which he will spend half the day exploring the reason why, if any, the wheels go round inside the Kachin Shan, and Chinese patients in his hospital. The remaining half of his time should be spent hauling stone.

(Signed) Salween R. Gorge, M.D. (Cantab.) Ph.D. (Oxon.) F.R.G.S. (Northern Shan States) R.S.V.P. (Namkham).

Having thus creditably passed my examination, I ran down the other side of the mountains into Kokang, getting lost only two hours in the dark. We straightened out a few local messes the next day and with the usual help of the Myosa, who is a he-man, started back to Mong Tsi with two of his ponies. When I started out the pony was so "full of beans" he bucked like a Cheyenne Rodeo. By the time we reached the Salween he was very pensive. When we reached Mong Tsi he lay down and asked for a dose of strychnine. From Mong Tsi home, with the exception of a twenty-five mile lift in a car, I trudged along over all sorts of mountain ranges in complete coma. Saturday we operated from eight a.m. till two p.m. and Monday from eight till one. We should have operated today but ran out of goods. We will henceforth do our best to carry out the instructions of the famous physician. Also henceforth I hope my patients come to me instead of me to them.

Gordon S. Seagrave.



A Day Dream

During a Conference Session.

As the discussion on the Press lengthened into prolix arguments regarding printing, sale of periodicals, etc., etc., I became confused and wearied with the tedium and succumbed to dreaming. There emerged before me the members of the Conference, not as Personalities, but in the role of Literary Productions. While I am not a believer in dreams, nor do I claim it to be a great revelation, yet withal, it was so revealing, I venture to share a few with my Conference Friends.

Dr. Jury

Mr. Brittling sees it Through.

Mr. H. W. Smith

Man, the Unknown.

Mr. Dickason

How to Study Wild Flowers.

Miss Wiatt

The Chinese Recorder.

Music Committee

Sweeter as the Years Go By.

Mr. Case

The Good Earth.

Mr. Jo Smith

THE INDEPENDENT BAPTIST!

Maymyo Guest House Discussion

Much ado about Nothing.

Mrs. Geis

Good Housekeeping.

Miss Thayer

Free Press.

Miss E. Hunt

Youth's Companion.

A. B. M. Press Discussion

Lamentations.

Mr. Dyer

Revelation.

Dr. Gates

Life Begins at Forty.

Mrs. Marshall

Lavender and Old Lace.

Miss Maxville

Smilin' Thru.

Mr. Fletcher

Life.

Miss R. Anderson

What a Young Man Should Know.

Miss Maine

A Mid Summer's Night's Dream.

American School

Fables for Parents.

Mr. Chartrand

The Woman's World.

Mrs. Chartrand

Fashion is Spinach.

The Single Ladies

Birds Against Men.

Mr. England

The Hoosier School-master.

B. B. M. Society

Public Safety.

Mr. Cummings

The New Republic.

Mrs. Heptonstall

With Malice toward None.

Dr. Condict

How to Hold an Audience.

THE BURMA NEWS

Drs. Seagrave and Gifford
 For Sinners Only.
The Parishes
 The Triple Alliance.
The Hobarts and Miss Smith
 Lonely Americans.
The A. B. M. Press
 The Old Curiosity Shop.
Presentation of New Missionaries
 The Stars in their Courses.
Dr. Strait
 The Soul of the Primitive.
Rangoon
 The Tempest.
Judson College
 The Smart Set.
Mr. Sword
 The Call of the Wild.
Miss Hastings
 Cosmopolitan.
Mr. Allen
 The New Yorker.
Mr. Moss
 Time.
Mrs. G. Seagrave
 Fortune.

American School Discussion
 Punch.
Dr. Andrus
 How to Win Friends and Influence
 People.
Mr. Graham
 Just David.
Dr. Josif
 The Choice Before Us.
Miss C. Johnson
 Sweet and Low.
Messrs. Klein, Rogers, Cummings,
Dudrow, Dyer, Sword, Condict
 Hymns for Young and Old.
The 1938 Burma Baptist Missionary
Conference
 Alls Well that Ends Well.
 Mrs. Strait.

❖ ❖ ❖

Arrived

On the S. S. *Shirala* on September 10th,
 Miss F. M. Ryder.

❖ ❖ ❖

Burma Baptist Missionary Convention, 1939

Place	—	Henzada (If no invitation from other Association is received.)
Time	—	October 14 — 15, 1939.
Preacher	—	Rev. D. W. Graham, Shwegyin. Rev. L. B. Allen, Judson College (alternate).
President	—	Rev. M. L. Streeter, Tavoy.
Vice-President	—	Rev. C. Hobbs, Henzada.
Recording Secretary	—	Rev. C. Hobbs, Henzada.
Management Committee	—	Rev. V. W. Dyer, Insein. Rev. M. C. Parish, Pegu.
Treasurer	—	Rev. E. T. Fletcher, Maubin.
Committee on Resolutions	—	Rev. C. Hobbs, Henzada.
Committee on Obituaries	—	Miss G. Maine, Nyaunglebin.
Committee in Digest of Letters	—	Rev. C. L. Klein, Toungoo.
Trustees of Divinity School, Insein	—	Rev. B. C. Case, Pyinmana. Rev. A. J. Weeks, Moulmein. Rev. E. T. Fletcher, Maubin.

Arthur Shwe Taw,
 Corresponding Secretary.
 10-10-38.